

Iliya de l'Un - Sirohi



By Slavoj Zizek

I. Indiscernible

When the monadological world of the entities, is finally Ontology and Ontological difference which is finally the difference between Being and being, or existence, which then is sheafed in a situation, which is also a engaged situation, the meaning of the question of Being, is then a difference between the situation and its being. It means there is inconsistent multiplicity, which is then sheafed into consistent multiplicity which is also unstable, like a catastrophic love based on anxiety and suicide, that of course is called an evental site, and multiple at the edge of the void. Then of course the meaning of Being, is also a ontological inquiry into this unstable unbinding of the counted situation as its explosive contingency, which is the meaning of God and its Paulinian love, in a falling declination of existential urgency. Even in the situation of real personal life, there is the order of the real, the order of an event.

II. Indiscernible and Situation therefore

The situation has from its standpoint this indiscernible, which then is a retroaction, of sorts, which means a literary Symbolic order which then is outside the room, or my mother's room, as its fascism, which then is how Sirohi argues for a Lacan which is finally poetic. A poetic saying which is articulated to the Symbolic order or reduplication of the count as Symbolic count, there is some real.

III. Indiscernible and a Monadological Structure of the Situation, and so world

Therefore every situation, and every world, is strictly a language, or as Wittgenstein would argue a language game, with its real, being outside the language game, something like a limit of the world, as the limit of language, which then is linguistic orientations which complexly articulate a discernible count of the indiscernible problem of life. Life becomes a recent life in the news, an indiscernible insight or something piercing the world of a language and episteme, with its dis-order, or even its real disorder, a Kaleidoscopic love, which is then listened to in a state of mixed notes, which is Time and Its Curve, the masterpiece of a novel by Sirohi, which ends with hashish and Trotsky in a closure of the real, limit, deadlock, void, and entranced as a fade. This then is psychoanalysis at its purest, a reduction to the minimal of a voice, gaze, and love object, the unnullable least, a object a, a encounter. Sirohi always ends his sessions,

with the claim - desire is here manipulated, desire is actually pure, and so stay in a dialectical association with the encounter - When we first met, it was an encounter.

IV. Indiscernible and a Subject - A Fragmentary Talmud and Kabbalah, even Torah

When the indiscernible is finally a fragment of eternity, as linear species of time and duration and in its eternity, a small subject in a drop of existence, which is finally a fall, there is the pure explosion of time, as spent in Prophet life, which means that time is a species of eternity, and is linear time. I mean that if one re-reads Sirohi's works, all symmetric Monadology in Benjamin, A Draft and even Existentialism and Marxism, with of course the recent Dialectical Totalisation and Inquiry, one finds the same strain of monads and worlds, even cases and singularity, which then is sheafed in a historical totalisation which develops the rain, swerve, encounter and take, which reads as Urdu letters, or Hebrew Aleph, which means three lines, and an encounter. Alif and existence.

V. Alif, Aleph, Encounter - Letters, poem and matheme, beyond the Symbolic - the Psychoanalytic meaning of the existential subject and its void, a fragmentary notation on Islam and psychoanalysis.

When of course a serious trauma or even worse a tragic symptom of destruction affects the subject, and feminine space of the subject, Sirohi is busy forming a transference relation, and asymmetric binding, to the subject and analysand, which then cures her, by taking to himself the destruction, and becomes solace, that is the formalised space of encounter, object a, and least, which is lesser, that is a space of Pascalian univocity and virtual fall, which then resounds as Heroism. I mean here the violence, antagonism, minimal reduction to violence is in Sirohi, the real cured by asymmetrical relation, and finally a opposite of Lacan's destitution to tragedy which is lived with, in a unbearable truth of the Unconscious, absolute is the Sirohian verdict - that there shall be - Al-Mutasim who walks with Mohammad - a poem of course of the matheme - Masculine and Feminine, both in destruction, which is then cut across and diagonalized, asymmetrical relation, which will be going past the issue, when it is so, without issue, contingency will be a crossing, encounter wins, which means a translation - Islam is a Il-Iliza which houses the women, and so I am dedicated to their happiness, this dedication will result then in my absolute withdrawal into the rain of spontaneous contingency and that is fated.

VI. Syllogism in Sirohi - Theory as theoretical practice, contingent encounter and class struggle in theory such as, Developing a Process and Psychoanalysis.

From a theory of theoretical practice, a theoreticism bound to the matheme which is fully formalised as Masculine and Feminine, and all its complex articulation as philosophy and science, to the privileging of this encounter, and contingency called finally science as ontological rupture and then ontical, and finally closed with class struggle in theory, which means praxis and praxis-process which is bound to the process of abstraction, becoming poetic with political maxims which makes it a pure theory of declination, maladaptation and fall, which is finally the space of the death instinct becoming a drive of a motor, lesser moments of destruction, followed by solace, which becomes indiscernible and is a subject, which then is between Grace and Event, as in catastrophe and is the psychoanalytic relation - woman and her poetic tragedy in crisis and destitution of the void, which causes a memory, perception, thought, of tragedy in the man, subject.

The process of abstraction in this syllogism therefore cinematically refers to, the space of theory, its intra-philosophical act, and its praxis and class struggle, politics of the theory of the subject, mediated by contingent encounter, which means finally that abstraction, is poetic and praxis type of feminine woman and man in encounter which is contingently cut across and diagonalized in psychoanalysis.

Like the whole edifice therefore in Sirohi means - Je sa Miem, ve sa Mien, when there was a crisis, and tragedy, we were together in a encounter, pure catastrophe and dramatic consequence of that writing, that disappearance of a number found in a phone book, after a detective journalist's life.

VII. Crisis and Catastrophe - Is there a Way Out?

When therefore the crisis produces a subject, in the exact co-relation between contingency and necessity, of objective historical materialist practico-dialectical totalisation and its fusion with subjective forcing and conditioning, to the event of pure Ittifaq, then of course the Event in Sirohi is thereby the experience of necessity as pure contingency, and is afterall Quentin Mellaoui's proof that Union and Separation of objective and subjective, externalised in Badiou as the Order of Event separate from the Order of Being or Being-there, and existence, is then united in Sirohi as a pure parallax of dialectical materialism with historical materialism, this flat being in with reflexive thought arises in the pure parallax of a moebius strip which then means the Situation and Event, is finally its parallax unity of opposites, which is also a negation of negation, and finally a qualitative poem to be lived.

VIII. Women, Sexual Difference therefore and Sex, Sexuality and Logica del Mundo as the Subject and his Sexual Incontinence

Therefore of course Iliya d'le Un, there is some oneness, which means that the counted multiplicity is then external dialectics of science which becomes internalised, which is the order of matheme and bio-logi which then is lived as poems, which is the internal stance of an engaged subject in the process of being-towards which then is the small solace within destruction, or Arab meeting Lesiah, which then is the Insurrection in Paris, 1892. It means also that the contingent unbinding of the count is this type of process - Sirohi on his temporal process waiting for an ensemble to split into a fused group and on his feet, ready at mark locating one of his lovers Arya, which then did not become a strike, and flag-hoisting working class strike but was called off.

Logica del mundo then is this type of masculine and feminine space of articulation, the symbolic space marked through by an imaginary process of the man and woman, in their destitute subjective void, which then is One, which is Not. The One divides into Two, and does not merge into One, the split then is Prophet and women, which is then the classification of Sexual Difference and Amorous Couples, into women and men as collective, dyadic, or different orientations, which then receives its parallax, only the collective of women with the man, inverts the Iliya de'l Un of the One lover and man, into a pure symbolic reversal of its Outside, an openness of the Outside, which is Il-Iliza, experienced only as the Un, which is Prophet, which is with Iliya which means that there is some oneness which becomes collective if broken with the customs, languages, bodies and democratic materialism of our times, Orientalist, Anti-Arabic, or Anti-Feminine and so simply not Truth, the dialectical materialism of the void, or French poetry, and surrealism, of the de-constitution of one, into many as one.

IX. God and Lacan's Two, Feminine Jouissance and the Problem - There is no such thing as a Sexual Relationship, which also means a Symbolic deadlock in contemporary Sex.

The simple idea $I + I$ is then the simple idea of a Hebrew friendship, which then becomes II which is love, which then of course has a sexual relation II as $I.I$ which means the missionary position of monogamous love and sex, which then has a crisis of its division, the mediation of the point, which then is what is called a shaft in Celan, which becomes the void of the woman and his infinite shaft, which is pain for the man, which then is the contemporary deadlock of sexual position and its void, or indistinguishable, which is a parallax of drive when it is tense, erotic and sexual passion which then is in Sirohi - I . Infinite women, which then means the point is finally in a collective set of women with their singular void, into a null-set axiom, which is mediated by the point as orgasm, which is for both, and is exterior to the introduction into its spurious ceaseless infinity of in and out dynamics of the sexual condition of feminine jouissance, instead there is here masturbation with his masturbation, which creates the point as balance, which means that I Union and Separation of Infinite women is finally the answer to the deadlock sex or sexual difference, which then is one man with one woman, the democratic materialism of private property, monogamy and rule of law, except there is the real, the truth, the catastrophe of sex, as vicissitudes of the logica del mundo. This then is the speculative contingency of sex and the virtual of love for all.

X. Diagonalized Positions of the Symbolic Space of Love, Encounter and Amorous Couples - Badiou or Sirohi

The diagonalization of Masculine and Feminine in the symbolic space requires therefore an invention for Badiou of a new Symbolic space which will then free lovers and amorous passions, which in Sirohi is actually the Imaginary space of the Symbolic space, which means a new experimental literary love mediated by the collective which would change the Symbolic to Feminised space with a Masculine element, as opposed to the repetition of new deadlocks in other diagonalized options Masculine and Feminine with new Communism, which creates its own hierarchies of Feminine over Masculine as double-bind in contemporary capitalism of free woman and working man as the double-bind unfree labour and unpaid labour and domesticity, which in Communism becomes free woman who is working with free man which then is a non-relation of Encounter as necessary, which creates the mythos of violence as the personal relationship because of the Symbolic order, title, job, business as usual, or servicing the Goods. The order of Event is therefore in Sirohi the impossible contingency of sexual desire with a collective of working women, which then creates the Symbolic space of job, title, work, business as usual and Servicing the Goods, in the utopian space of a feminine collective which opposes the daily life order of simple tasks, to its collective ownership as a project which is then constellated to the man in his project, which is then an asymmetric relation to the Symbolic, as Feminine Jouissance and Labour mediated with a funny man. This then is the Order of Event and Contingency within the Order of Symbolic Being and Existentialism, with the existence of Goods, being mediated by Event of women and man as collective with the political maxim of Islam, Judaism, and Christian life for all, who are then in their virtual shadow.

XI. French language, French Deconstruction, Virtual Criticism and Actual Life which is Translation of the Symbolic Order

When of course the lingua-centrism of Sirohi opposes the linear metaphysics of Western formalism and Ontology, which then is also logo-centrism, and phono-centrism of Karatani, which is finally a form of logo-centrism which is the Concept without its existential life in language which is finally deconstruction of the Socio-Symbolic matrix and hierarchies, ranks and status orders and class differences which are a hierarchical social edifice, which is meant to be in French-Arabic a new dialectical rapport of the sexes in Il-Iliza which then is the order of feminism, and bourgeois privileges of French language customs it becomes the same outside of the Symbolic as its deconstruction into the difference of a negation of negation which is also not Hegelian in the sense of a binary-logic of class struggle which is here very speculatively the difference between negation and speculative negation, which is a translation into French the term negacion, which means Iliya de'l Un. This then is Islam in Iran, which is the contemporary moment of Arab liberation constituted by linguistic practices and customs which re-order its matrix to a horizontal association of an egalitarian collective maxim outside the Symbolic of embargoed culture to the Western logo-centrism and Orientalism.

Part Two - Contemporary Deadlocks and Philip K. Dick

I. Kant with David Lynch - A Sirohian Rendition of the Problem of Mass Medias, and their Influence on Far right Politics, with a note on Assange as Sirohi, with the CIA

When of course the transcendental meditation is about the same social matrix maintaining its UN related embargoes on Cuba as with Algeria and Iran, and finally the matrix corresponding to the new EU-Mercauser deal against the proletariat and peasant or agrarian working class in Europe, there is the contemporary fetish of social relations which is called the mass media, which then mainstreams the far right in all discourses which is mixed with some leftist assertions and victories, which then constellates with black rights not being reported in American CNN and NBC mass media, which is the new fetish of social contemporary issues, as their reification of mass social movements in all parts of the world including Indian Naxalbari revolution. In Lynchian terms the TVE and journalism of Deterior in Sirohi's intervention then is a number of voices which play like radio in Lacanian voice of the real which then is like the opposite horror Lost Highway where bourgeois lives is opposed to neo-noir crime gangs with a woman as hysteric, which is also the new news of feminist conduct of the masses which is then sustained by CIA and police action with Sirohi as the heroic master of Communism which is then organising these protests and chains of equivalence, like a cheap soap opera contrasted in Bardo with populisms of far rights which is underneath a nostalgia for Mexican Maoism.

II. Philip K. Dick with Radio Listening Detectives, the FBI and CIA with the Sirohian assault on the far right, and New Polas of the Issue of Femicide Machines

As women across the world are targeted by cartels the new constellation of heroism and heroes then have the task of rescuing women from then crisis of what is called aggression, traumatism and psychoanalytic grids of violence on them which then is the heroic FBI listening to the elliptical praxis and psychoanalysis of Sirohi which is the new praxis of the Americanisation of the world underway in capitalism. The virtual is then sounded as the freedom of women in the world which is the new sense of pure Utopia experienced in India under the daily life of Communism in power.

III. EU and America, Against the Double-Black Mail

When of course the EU remarks that America is the Global Minotaur which is extracting surpluses from the EU, it must in fact be EU which is also capitalist and exploiting its own people in the new Mercauser-EU deal which is directed to shift the surplus from the peasants and working class much like the Modi Make in India deal which was meant to nationalise the domestic capital against its own people, the difference though of populist far right politics in India or EU or America against the black people this time is the people's resistance which is agitating the frame and is against the double black mail.

IV. Arab Spring Again - The West against the Arab people - Why Fear the Arab Revolutionary Spirit?

When of course the media is far right, and according to Assange mainstreaming violent news on the Arab people since in fact the Iraq war and even Syrian NATO war, under Obama, there is a new merger of American alliances with all Arab countries freed from dictatorships by the American alliances with what is actually a new spring of movements from Palestinian Intifada to popular unity in Jordan, Syria and of course the eventual space of Iran. The news that Hezbollah and Isis are now exterminated by a Sirohian intervention with USA, is then the new Trump policy of minimising all the troops to a subtraction. And of course Joe Biden is alliances with everyone and against everyone in some sense, which makes it an international policy to support the Arab world.